

# REPORT OF NATIVE PAPERS

FOR THE

Week ending the 13th July 1895.

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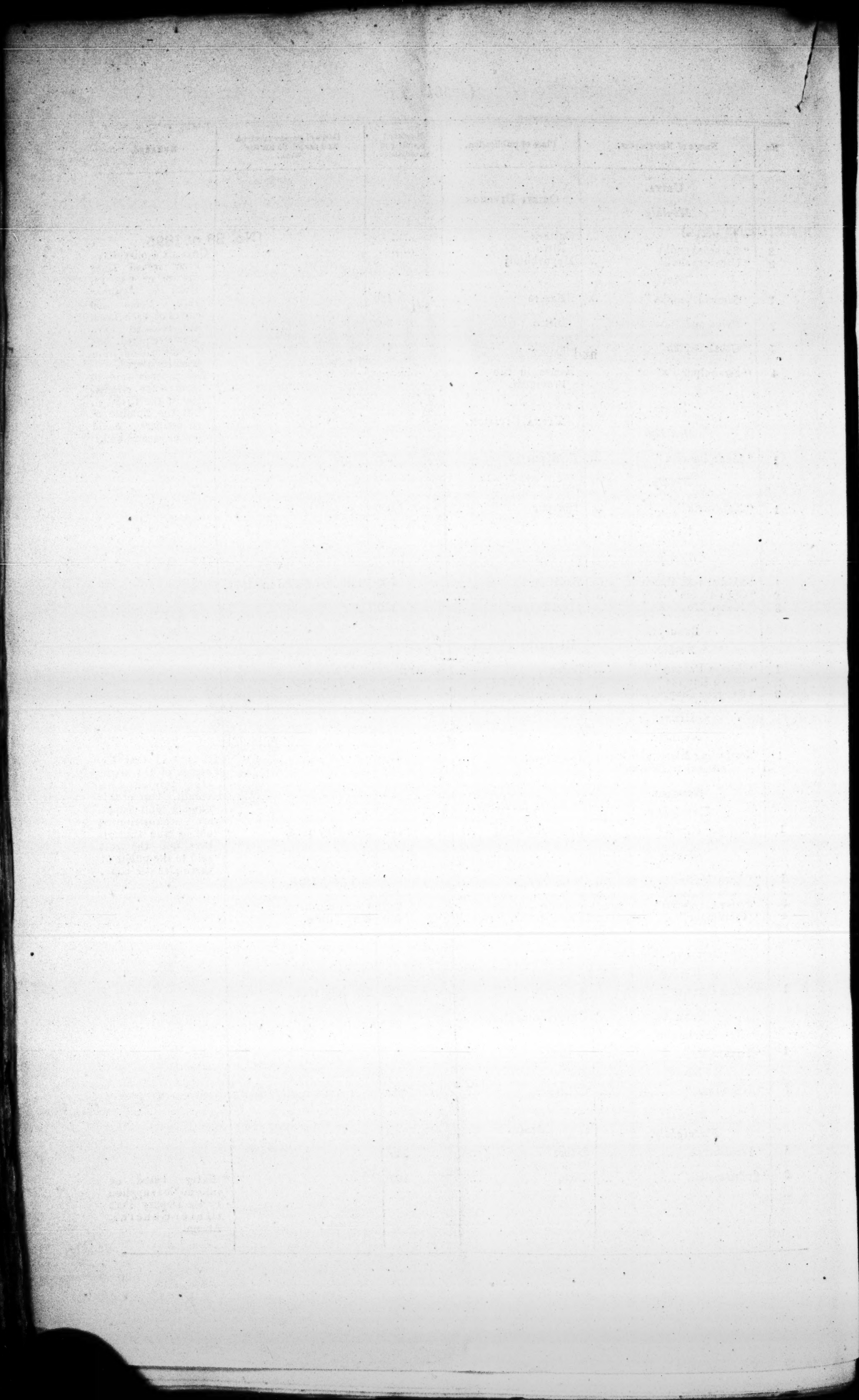
## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.		CALCUTTA.			
<i>Tri-monthly.</i>					
1	"Abodh Bodhini" ...	Calcutta	About 677		
<i>Weekly.</i>					
1	"Banganivasi" ...	Ditto	" 5,000	6th July 1895.	
2	"Bangavasi" ...	Ditto	" 20,000	9th ditto.	
3	"Hitaishi" ...	Ditto	" .....		
4	"Hitavadi" ...	Ditto	" 4,000		
5	"Mihir" ...	Ditto	" .....		
6	"Sahachar" ...	Ditto	About 500	3rd July 1895.	
7	"Samay" ...	Ditto	" 4,000	5th ditto.	
8	"Sanjivani" ..	Ditto	" 3,000	6th ditto.	
9	"Soma Prakash" ...	Ditto	" 800	8th ditto.	
10	"Sudhakar" ...	Ditto	" 3,000		
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	" 200	1st to 3rd, 5th, 6th and 8th July 1895.	
2	"Dainik-o-Samachar Chandrika."	Ditto	" 200	7th to 11th July 1895.	
	"Samvad Prabhakar" ...	Ditto	" 500	8th, 9th and 11th ditto.	
4	"Samvad Purnachandrodaya"	Ditto	" 200		
5	"Sulabh Dainik" ...	Ditto	" 1,000	5th, 6th and 8th to 11th July 1895.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	" 800	4th July 1895.	
2	"Hindi Bangavasi" ...	Ditto	" 9,000	8th ditto.	
3	"Uchit Vakta" ...	Ditto	" .....		
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto	" .....	2nd, 5th, 6th and 8th to 10th July 1895.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	About 400	4th July 1895.	
2	"General and Gauhariyasi"	Ditto	" 300		
BENGALI.		BURDWAN DIVISION.			
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura	" 500		
2	"Ulubaria Darpan" ...	Ulubaria	" 298		
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan	350 to 400	2nd July 1895.	
2	"Chinsura Vartavaha" ...	Chinsura	500		
3	"Darsak" ...	Ditto	" .....	7th ditto.	
4	"Education Gazette" ...	Hooghly	754	5th ditto.	
BENGALI.		PRESIDENCY DIVISION.			
<i>Monthly.</i>					
1	"Ghosak" ...	Khulna	350		
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	280	3rd July 1895.	
2	"Murshidabad Pratinidhi" ...	Berhampore	200		
3	"Pratikar" ...	Ditto	603	5th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URIYA.						
ORISSA DIVISION.						
Monthly.						
1	"Brahma " ...	Cuttack ...	.....		Only six copies have been issued since the paper was received in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.	
2	"Shikshabandhu " ...	Ditto ...	.....	3		
3	"Utkalprabha " ...	Mayurbhunj ...	.....			
Weekly.						
1	"Samvad Vahika " ...	Balasore ...	190			
2	"Uriya and Navasamvad " ...	Ditto ...	309			
3	"Utkal Dipika " ...	Cuttack ...	412			
4	"Sambalpur Patriot " ...	Bamra in the Central Provinces.	.....			
HINDI.						
PATNA DIVISION.						
Monthly.						
1	"Bihar Bandhu " ...	Bankipur ...	500			
Weekly.						
1	"Aryavarta " ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Akhbar-i-Al Punch " ...	Bankipur ...	500	13th and 20th June 1895.		
2	"Gaya Punch " ...	Gaya ...	400			
3	"Mehre Monawar " ...	Muzaffarpur ...	150			
BENGALI.						
RAJSHAHI DIVISION.						
Weekly.						
1	"Bagura Darpan " ...	Bogra ...	.....			
2	"Hindu Ranjika " ...	Boalia, Rajshahi ...	283	3rd July 1895.		
3	"Rangpur Dikprakash " ...	Kakina, Rangpur ...	300			
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	150			
BENGALI.						
DACCA DIVISION.						
Fortnightly.						
1	"Kasipur Nivasi " ...	Kasipur, Barisal ...	280	28th May 1895.		
Weekly.						
1	"Charu Mihir "...	Mymensingh ...	900	2nd July 1895.		
2	"Dacca Prakash " ...	Dacca ...	450			
3	"Saraswat Patra " ...	Ditto ...	250	6th ditto.		
4	"Vikrampur " ...	Lauhajangha, Dacca ..	500	4th ditto.		
ENGLISH AND BENGALI.						
Weekly.						
1	"Dacca Gazette " ...	Dacca ...	500	8th July 1895.		
BENGALI.						
CHITTAGONG DIVISION.						
Fortnightly.						
1	"Tripura Prakash " ...	Comilla ...	.....			
Weekly.						
1	"Sansodhini " ...	Chittagong ...	120			
BENGALI.						
ASSAM.						
Fortnightly.						
1	"Paridarshak " ...	Sylhet ...	240			
2	"Srihattavasi " ...	Ditto ...	160*			
* Entry based on information supplied by the Deputy Postmaster-General, Assam.						







## I.—FOREIGN POLITICS.

The *Bharat Mitra* of the 4th July has heard from a trustworthy source at Simla that the youth who is now passing in England for the Amir's son is really no son of his but an Afghan boy whom the Amir has palmed off upon the English Government as his son.

BHARAT MITRA,  
July 4th, 1895.

2. The *Dainik-o-Samachar Chandrika* of the 7th July has the following:—  
Evacuate Chitral. Sir Donald Stewart, late  
Chitral. Commander-in-Chief in India, is decidedly against

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 7th, 1895.

the occupation of Chitral, and says that its occupation will be likely to do more harm than good to the Government. Lord Roberts, of course, continues to lay stress upon the strategic importance of this small frontier State, and maintains that Chitral garrisoned by a British army will be a bulwark against the approach of Russia. Sir Donald's opinion, however, goes the other way, and he is supported by such military experts as Lord Wolseley, Sir Redvers Buller, Sir John Adye and Sir Charles Brownlow. Anglo-Indians of experience, like Sir James Lyall, Sir Lepel Griffin, Sir David Barbour and Sir Auckland Colvin, are also of the same opinion. And, pitted against their opinion, that of Lord Roberts and Mr. Curzon, who always plays second fiddle to him, ought to count for nothing. The second-hand knowledge of Mr. Curzon is of no value, and ought to be thoroughly discredited. It is gratifying to see that in the Chitral question the *Pioneer* has taken the side of justice. Like us, he thoroughly discredits the opinion of Mr. Curzon and his chief, Lord Roberts, condemns the policy of the Foreign Department, finds fault with the Chitral expedition, opposes the British occupation of Chitral, and declares the Government policy towards Umra Khan and Sher Afzal to be utterly unjustifiable and ungenerous. Lord Elgin seems to be quite helpless in the hands of the military authorities, and His Excellency only echoed their opinion when he recommended the occupation of Chitral. The recommendation was, however, not accepted by Mr. Fowler; and Chitral would have been evacuated by this time but for the fall of the Liberal Ministry. It cannot be said what policy the Conservative Secretary of State will follow with regard to Chitral, but it is perhaps not too much to expect that he will not consider it advisable to go against the weight of opinion in favour of evacuation. In the meantime, however, the stay of the British army in Chitral is proving ruinous to the poor people of India. Not to speak of the cost of fitting out the expedition, its upkeep is costing the Indian Exchequer about a lakh of rupees every day. Sir Lepel truly observes that the waste of the public money in this way is sure to create public discontent and the best way of maintaining the British supremacy in India is to keep the Indian people thoroughly contented with British rule. The British occupation of Chitral will necessitate the making of a road to Chitral, which will be likely to cost us more than two crores of rupees, and will certainly serve Russia in good stead if she ever ventures to invade India.

3. The *Hindi Bangavasi* of the 8th July says that at the time of sending Prince Nusrulla Khan to England, the Amir directed him by no means to submit to be treated like an Indian feudatory prince. This shows that the Amir is not likely to surrender his political independence. He does not at all feel grateful for the dignified title with which the English Government has favoured him.

HINDI BANGAVASI,  
July 8th, 1895.

## II.—HOME ADMINISTRATION.

## (a)—Police.

4. The *Charu Mihir* of the 2nd July has the following:—

Insecurity of Indian women  
under British rule.

Under the Muhammadan rule few young women with any pretension to beauty could keep their honour inviolate. Countless was the number of such women who were deflowered by the sensuous rulers. And the example thus set by the rulers was followed without let or hindrance by unruly Musalmans of the lower classes. A narrative of the oppressions which were committed on women during that period would be enough to send a thrill of horror through

CHARU MIHIR,  
July 2nd, 1895.



every heart. British rule had to a great extent succeeded in improving the condition of Indian women in this respect, and the wicked people who committed oppression on them had for a time received a check. But these devils in human shape are again raising their heads.

Everyone is aware of the outrages which were committed on Hindu female pilgrims on the occasion of the late Brahmaputra bathing festival. But these are not the only instances of such outrages. In the Dacca, Mymensingh, Rangpur, Bankura and 24-Parganas districts, *badmashes* have banded themselves with the object of violating female honour, and they carry out their nefarious object in the teeth of the law. The Penal Code seems quite incapable of coping with them. Many people even believe that these *badmashes* are helped by the police. A panchayet, it is said, was implicated in the outrage which was committed on Giribala in Bankura. All this has created a widespread feeling of insecurity in the country.

The condition of village women in Bengal has become insecure for more reasons than one. Besides such outrages, village women are exposed to the temptations which are held out by wicked *arkatis*, who are constantly destroying the happiness of many quiet, homely families by decoying away some one or other among their members. Lord Ripon would have shuddered to think that the consequences of his cooly law would be such, and the predictions of the clear-sighted Krishto Das Pal are being fulfilled to the letter. The people in the Bankura and Burdwan districts feel what a sly creature the *arkati* is. Whenever a female member of a family in their midst quarrels with her relations the *arkati* is sure to make the best of the opportunity and employ every art to seduce her away with false promises of a happy life.

Yet another evil besets female life in this country. Many people will not even believe that under British rule a class of heartless men and women actually carry on a traffic in girls. A few cases of the sale of girls to prostitutes for an immoral purpose, which were brought to the notice of the law courts in the Dacca district, exposed the traffic in all its hideousness. There is no counting the number of girls who are thus sold to the Calcutta prostitutes, and are trained up to the habits and customs of an immoral life. And not unoften do the unprincipled and avaricious relatives of destitute girls themselves sell them for prostitution on the pretext of getting them married.

And, lastly, there is the treatment which native women are now-a-days receiving on railways. People had hardly ceased talking of the Assensole case, when news was received that an outrage was attempted in a railway carriage on a Parsi girl in Bombay. Cases of such outrage are not few, though it is probable that a very large number of them never come to the notice of the public. It is the uneducated and characterless European and Eurasian railway employés who are mostly the offenders in such cases. And the light punishments with which their crimes are visited have made them so audacious that native gentlemen do not consider it safe for their wives, daughters and sisters to travel by rail.

The people have, indeed, been horrified to see such oppressions and outrages committed on their women under the civilised rule of a sovereign who is herself a woman. What formed a stain on the Muhammadan rule is also tarnishing the good name of the British Government. And not only this, but the way in which the *badmashes* are defying the law is an indication that anarchy is at hand. Ordinarily the Indians are a quiet and weak people, but outrages perpetrated on their women make them ferocious. It is hoped, therefore, that the authorities will allay the growing unrest in the public mind by taking steps to check the *badmashes*. The people will become sincerely attached to their rulers if they find them anxious to protect the honour of their women. If the district authorities and the people act in concert, they can easily check the evil.

MURSHIDABAD  
HITAISHI,  
July 3rd, 1895.

5. The *Murshidabad Hitaishi* of the 3rd July complains of the conduct of the staff of the police-station of Sujaganj (a thana in the Murshidabad district) in connection with the police enquiry into the death of one Gangaram. A few months ago the dead body of Gangaram was picked up on the public road. There were marks on the body which it was thought were

A police investigation in Khagra in the Murshidabad district.



caused by a jackal. The then Police Sub-Inspector of Sujaganj did not suspect any foul play and ordered the body to be cremated without sending it up for *post-mortem* examination. The Sub Inspector who succeeded him was not, however, satisfied with the enquiry of his predecessor and has instituted a fresh enquiry into the matter. The police suspects one Sadananda Das, near whose house the body of Gangaram was found lying, as implicated in the matter. Sadananda has a young widowed daughter, and the police connects the death of Gangaram with Sadananda's daughter and believes that the poor man must have been murdered by or at the instigation of Sadananda. In investigating the case the police is taking down the deposition of Sadananda and the members of his family, and even his near neighbours have not escaped. The police conducted itself very cruelly towards the persons whose deposition it took down, and especially towards Sadananda's daughter, whom they confined in a room at night, where her deposition was taken down.

The police, however, have not found out any clue whatever, and are not likely to find out any. The conduct of the Sujaganj police has been most objectionable from the beginning to the end. The Police Sub-Inspector who ordered the body to be cremated without submitting it to a *post mortem* examination acted most improperly. And now that the body is cremated, how will the police prove that the death of Gangaram was not due to accident? The police enquiry of the present Sub-Inspector, therefore, hard as it has proved to Sadananda and his daughter, is utterly useless, as it will be of no value whatever in bringing about the conviction of the murderer of Gangaram, supposing that he was murdered, and that his murderer is found out by the police. The police authorities should not fail to take notice of the conduct of the Sujaganj police.

6. The *Vikrampur* of the 4th July says that the chaukidari tax presses very hard upon village people. Every village has under the new Chaukidari Act to support five or six chaukidars. Their pay has been raised from Rs. 3 to Rs. 4 and Rs. 5 a month, as the Government is bent upon making the village chaukidar don the livery of respectability. Every village has, therefore, to pay chaukidari tax to the tune of about Rs. 200 a year, which sum is considerably swelled by the perquisites of the panchayets. But the chaukidar, who costs the village people so much, is of no earthly use to them. He does not properly keep his watch, nor is he of any service to the villagers in preventing the commission of thefts or in detecting thieves. The village chaukidar is no longer the servant of the village people. The village panchayet has no control over him because he has ceased to be his paymaster, and has now to deliver the money he collects at the local police-station. The chaukidar has, in short, been tinkered into a policeman. He has to dance attendance at the police-station, and his only duty seems to be to report to the police cases of theft, robbery, suicide, murder, &c. This duty, however, could be performed by one chaukidar in every village, and the people of a village would thank their star if they could get rid of the remaining four or five chaukidars, and were at the same time freed from the obligation of paying the chaukidari tax.

VIKRAMPUR,  
July 4th, 1895.

7. The *Darussaltanat and Urdu Guide* of the 4th July thanks the Police Commissioner for not permitting the Shias of Calcutta to carry the banners depicted with arrows and water-skins—an emblem highly offensive to the Sunnis—on the occasion of the last Muharrum festival. If the Shias had been permitted to carry out such processions, disturbances would have taken place.

DARUSSALTANAT  
AND URDU GUIDE,  
July 4th, 1895.

8. In reference to the case of Babu Kanti Chandra Ghosh of Chittagong, the *Sanjivani* of the 6th July remarks as follows:—

SANJIVANI,  
July 6th, 1895.

The Chittagong oppression. We seriously doubt if such oppression would have been committed on Kanti Babu if any other Civilian than Mr. Anderson had been the Magistrate of the district. We have also been struck dumb at the action of Government in silently allowing Mr. Daly and Mr. Anderson to commit this oppression. People will find it hard to live in the country if the police and the magistracy are allowed to commit such oppressions with impunity. We want to know if Sir Charles Elliott will punish the two officers concerned for their unjust and high-handed conduct.



SOM PRAKASH,  
July 8th, 1895.

9. The *Som Prakash* of the 8th July is sorry to learn from a correspondent that incendiarism has been very much prevalent of late in Sarapul, a village in the Basirhat sub-division of the 24-Parganas district. During the last few months as many as seven or eight houses have been set on fire. The local police should bring the incendiaries to justice without a moment's delay.

HITAISHI,  
July 9th, 1895.

10. The *Hitaishi* of the 9th July writes as follows:—

In a previous issue (Report on Native Papers for the 22nd June, paragraph 15), we had something to say on the recrudescence of crime in Bengal.

People no longer hold their life and property secure as they used to do before. Let us see if there is any foundation for their fear. Facts and figures are decidedly on their side, because they leave little doubt about the prevalence of crime in the country. In the Nadia district, for instance, dacoities have been repeatedly committed within the last few years, and the dacoits have in almost every case tortured their poor victims in order to force them to give up their property. In the Joyrampur railway station (in the same district) the dacoits violently handled a woman in robbing her of her ornaments and gave the station master such a merciless thrashing that he died that very year from the effects of the injuries inflicted on his body. In the Halsa station they killed the chaukidar on duty and ill-treated the station staff. Most of these dacoits were supposed to have been arrested and people were thinking of living in peace and security when the crime broke out afresh. It is said that the dacoits who committed atrocities in the Halsa station were not traced and the police arrested a few innocent persons in their place. The dacoits were, however, arrested afterwards and convicted of their crime. The dacoits of the Nadia district are mostly recruited from the *muchi* class and their ranks have now been swollen by the *muchis* of the neighbouring villages. These *muchis* are a notorious set of *badmashes*. They are a terror to the people and nobody dare give any information against them to the police.

The inhabitants of several villages under the sadar station in the Jessore district have for the last few years been living in mortal dread of thieves and dacoits. Barbazar is a village at a distance of about 11 miles from the Jessore town, and only a few miles from it is the village Mathurapur. The *muchis* of Mathurapur are a notorious band of thieves and dacoits. They have been punished several times, but still they have not given up their nefarious practices, and the inhabitants of the neighbouring villages are in so great dread of them that they have often to pass sleepless nights. Their corn is forcibly taken away from their barns, and they cannot venture to go out at night for fear of the *badmashes*. The police is well aware of this state of things, but it shows no signs of activity and the people are gradually losing their confidence in the Government. Only a few months ago a dacoity was committed in the house of a rich Musalman of a village at a distance of a few miles from the town. The police arrested a few men and sent them up for trial, but they were all acquitted by the Magistrate. And as if to add insult to injury, the police prosecuted the Musalman gentleman for giving false information, and harassed him in various ways. Such is the efficiency of the Bengal Police.

These *badmashes* are well known to the people, but they do not dare bear witness against them lest they should harass and maltreat them when they have the opportunity to do so. The consequence is that the *badmashes* carry on their nefarious practices without let or hindrance, setting at nought the law and the law courts. The people are losing their faith in the power of the Government and a reign of terror seems to be going to prevail in the land.

(b)—Working of the Courts.

CHARU MIHIR,  
July 2nd, 1895

11. The *Charu Mihir* of the 2nd July refers to the hearing of a case by Babu Jnanendra Nath Pal, Deputy Magistrate of Barisal, and observes as follows:—

Evil effect of the union of  
judicial and executive functions.

The newspapers can hardly make more room for cases of official high-handedness under Sir Charles Elliott. No officer can be unwilling to defy the law and act according to his own whim when a *subberdust hakim* finds himself invariably rewarded with promotion in the



service. If the magistracy had been kept under proper control, a boy Deputy like Jnanendra Nath would not have lost his head by suddenly gaining large powers, or dared to behave towards an old member of the Bar in the way he did. And executive officers will not cease to conduct themselves in this shameless manner so long as judicial and executive functions are not separated. The present arrangement often makes the magistrates completely forget that they are judicial officers as well. Babu Jnanendra Nath felt no hesitation in saying, when discharging the duties of a judicial officer, that he was not a judge but only an executive officer.

12. The *Burdwan Sanjivani* of the 2nd July says that the High Court has recommended the removal of the Bud-Bud Munsifi, in the Burdwan district, to the sadar, and the recommendation will probably be carried out.

BURDWAN SANJIVANI,  
July 2nd, 1895.

The proposed abolition of the Bud-Bud Munsifi in the Burdwan district. The carrying out of the proposal will not in any way profit the Government, but will seriously inconvenience the people of Bud-Bud.

There is no reason for the removal of the munsifi except this, that the place does not contain good quarters for the Munsifi. But as the court yields to Government an annual net profit of about Rs. 9,000, it can easily remove this inconvenience by spending some Rs. 2,000 in the construction of a suitable lodging-house for the Munsifi, for which a rent of, say, Rs. 16 a month can be charged.

The suits which are instituted in the Bud-Bud Munsifi are mostly of small value, and the trouble and expense of a long journey to the sadar will deter most people from seeking redress for their civil wrongs. On the other hand, suits which are instituted solely with the object of harassing poor raiyats will become more frequent. On the 25th June last a meeting was held at Mankar, attended by about two thousand people, at which it was resolved to submit a petition to Government praying for the non-removal of the munsifi, and pointing out the difficulties and inconveniences to which its removal will give rise. It is hoped that Government will listen to the prayer of the people.

13. The same paper says that in the case of Umarjan Bibi *versus* Tafiluddin and others, which was recently heard by Babu

BURDWAN SANJIVANI.

A Barisal Deputy Magistrate. Jnanendra Nath Pal, Deputy Magistrate of Barisal, the Deputy Magistrate insisting on the examination of the witnesses for the defence, before the witnesses for the prosecution had been cross-examined, Babu Kailash Chandra Sen, the pleader for the defence, pointed out that such a course would not only prejudice the defendants' case, but would leave the record incomplete, and the case might therefore be sent back for re-trial. This statement offended the Deputy Magistrate, and he immediately framed a charge of contempt of court against the pleader, who is an old and experienced member of the Bar. In the course of the discussion which took place between the Deputy Magistrate and the pleader, regarding the legality of the procedure which the Deputy Magistrate insisted that the pleader should adopt, he said that he was an executive officer and that as such he was bound to see that the case for the prosecution was properly conducted.

But can an upright and impartial administration of justice be expected from a magistrate like this, who is always anxious to maintain the prestige of his position, and who, even when sitting in judgment, considers himself an executive officer and looks solely after the interest of the complainant? When will Government recognise the necessity of separating the judicial and executive functions in the interest of a perfectly unimpeachable administration of justice?

14. The *Sahachar* of the 3rd July has the following:—

The acquittal of Howard. If the evidence before the jury is unreliable or is not sufficient to convince them of the guilt of the accused, they ought to give him the benefit of the doubt and pronounce him 'not guilty.' And no one ought to blame them if they do so. The fundamental principle of English jurisprudence is that it is better to let a hundred guilty persons escape than to punish a single innocent person. No one would question the justice of this principle; and if, in the present instance, the jury have been guided by this principle in acquitting the prisoner, we must think twice before we call their motive into question. But then there is a fitness of things. Jurors are ordinary men of the world like the general public, endowed with ordinary intelligence and given to ordinary ways of thinking. It is, therefore, natural to

SAHACHAR,  
July 3rd, 1895.



expect that from certain given premises they should arrive at the same conclusion as the general public. In the present case, the evidence against the accused has left on the public mind, and evidently on the mind of the Judge too, the impression that the prisoner was guilty of the offence with which he was charged. The prisoner confessed of his own free will that he had kicked the poor cooly, Ghuran Kurmi, with his boots, and that he believed that his death was due to this cause. The prisoner was in his senses when he made this confession and there is no reason to think that his confession was made under compulsion. The contention of the counsel for the defence that Ghuran had died before he was kicked by the prisoner is monstrous, and cannot commend itself to any sensible being. The prisoner would not have made a confession at all if he had any reason to think that the deceased met with his death before he was kicked by him. As for the discrepancy between the prisoner's confession and the deposition of the Civil Surgeon—that the injury to which the prisoner's death was due was such as was made by some instrument heavier than his boots, it is quite reasonable to think that the prisoner actually killed the poor cooly with some heavier instrument, but concealed that fact in order to make his offence appear less heinous in the eye of the jury. All these circumstances lead us to think that the prisoner must have been very fortunate that the jury returned a verdict not strictly warranted by the facts of the case. For our part we are not at all sorry to see the prisoner escape capital punishment. We have always been opposed to that punishment; and we have reason to believe that in the present case, at least, the feeling of revulsion which is generally entertained against capital punishment, influenced the jury in arriving at their verdict. They could not induce themselves to convict the prisoner without any direct evidence of an offence for which the sole punishment is death. Had we been placed in a similar position, we, too, would have been influenced by the same sentiment. As for the Judge, he was evidently convinced of the prisoner's guilt and could therefore have declined to accept the verdict of the jury. That he did not do so is sufficient proof that he did not like to take upon himself the responsibility of convicting the prisoner, without direct evidence, of an offence for which there was only one punishment that he could inflict, and that the revolting punishment of death. It is the severity of the punishment that is, to our thinking, responsible for the acquittal of the prisoner.

One thing, however, is certain. The poor cooly must have been killed by somebody, and that somebody belongs to the Manchester Regiment. It is absurd to think that an outsider could have ventured to enter the barracks and kill the punkha-cooly. This being the case, the police should leave no stone unturned to find out the murderer and bring him to justice. Most probably Howard is the murderer, and he has escaped punishment owing to the insufficiency of the evidence against him. But the murderer, whoever he may be, must be found out and the public mind reassured. The impression has already got abroad that there is no remedy at law against the murder of natives by Europeans, and that English judges and jurors are determined to acquit Europeans charged with the murder of natives. This impression should be removed as soon as possible. We hope the Lieutenant-Governor will appoint a Commission to make a searching inquiry into the matter. The people as a body do not understand the intricacies or the quibbles of the law. And if they see that Europeans are invariably acquitted whenever they are charged with an offence committed against a native, they are very likely to think that there is no law in the land to punish the white offender. It is not desirable that such an impression should be created in the public mind. It may, as the *Indian Daily News* observes, lead to political danger, which is all the more likely to be aggravated by the criticism of the cavillers of the Government, who will now be given a handle to find fault with. It is therefore earnestly expected that the Lieutenant-Governor will speedily appoint a Commission to inquire into the death of Ghuran Kurmi, and thereby earn the gratitude of the people now that he is going to leave the country for good. It is rumoured that Howard's comrades are raising subscriptions to help the family of the deceased, but it is a cruel mockery to be kind to the deceased's family when his murderer is still at large, when justice remains unvindicated, and the very men who are making a show of their sympathy and kindness have most probably tried to defeat the ends of justice.



15. The *Darussaltanat and Urdu Guide* of the 4th July gives thanks to Lord Elgin for appointing Mr. Badruddin Tyabji as a Judge of the Bombay High Court.

DARUSSALTANAT  
AND URDU GUIDE,  
July 4th, 1895.

16. The *Bangavasi* of the 6th July observes that there ought to be nothing to say against the trial of Howard. He was tried by the highest court in the land and acquitted by the majority of the jurors. But still the public is busy comparing the case of Howard with the case of Nilmadhav Mitra. Nilmadhav Mitra was convicted on the strength of his confession before the Magistrate and sentenced to transportation for life. But Howard is acquitted in the face of a confession voluntarily made by him in the lower court. But let that pass. Now that Howard is acquitted, the public has every right to demand that the murderer of the poor punkha-cooly should be found out and brought to justice. But will the mystery of the case be ever cleared up?

BANGAVASI,  
July 6th, 1895.

17. With reference to Private Howard's acquittal, the *Sulabh Dainik* of the 6th July writes as follows:—

SULABH DAINIK,  
July 6th, 1895.

Private Howard's acquittal. Have the strictures of the *Englishman*, made on Howard's acquittal, reached Mr. Norris's ears? Has his Lordship read the remonstrances of the *Indian Daily News*? As President of the Society for the prevention of cruelty to animals, Mr. Norris sheds tears if he sees a donkey overburdened, and gets the dhobie punished who commits the crime. But does not the murder of a human being by a brutal soldier affect his heart? He did not act conscientiously when, with the conviction of Howard's guilt in his mind, he let him off on the strength of the verdict of a jury. He ought to have dismissed that jury and empanelled a new one, and tried the case again. But he can yet mend matters by moving Sir Charles Elliott to ask for a re-trial. And if on such re-trial, the accused is convicted, the credit of getting a criminal punished will be his.

Government has been known to order re-trials when natives accused of murder or of rioting have been acquitted. It was only the other day that Lord Harris moved the Bombay High Court for a re-trial of the Poona rioters. Why then should the Government of Bengal not move the proper court for a re-trial in this case? We do not object to a European soldier being acquitted of a charge of murder; what we pray is that the Lieutenant-Governor should send the case to some other court in order to bring the real offender to justice.

The punkha-cooly was killed in the barracks, not by any outsider but by one of the soldiers. Private Howard admitted having committed the crime, and there was also sufficient evidence against him. Yet he has been acquitted. Is not this an insult to British justice? Will this not cast a stain on the British administration of justice in India? Will Englishmen, who cannot tolerate cruelty even to the lowest animal, look on in silence while brute-like soldiers kill natives, and are acquitted by the courts?

What is the Commander-in-Chief doing? How are the people, on whose money he is fattening, to realise his existence? What measures is he taking to prevent the acquittal of soldiers who kill natives? He ought to have his attention drawn to the cases in which European soldiers kill natives by way of sport and on the most frivolous of pretexts, and get acquitted at the hands of conscientious jurors like Mr. Clarke. If he cannot keep his subordinates in check he should not draw such a large salary. Surely he is not paid for simply travelling about in state. It is a shame that he too does not punish his unruly subordinates. If he is unable to govern them and keep them under proper discipline, he ought to go home, instead of spoiling himself by indulging in high living at India's expense.

We join with the *Indian Daily News* in praying Sir Charles Elliott for an order for re-trial. The accused escaped simply because Mr. Clarke was a juror in the case, and it will be wrong for the Lieutenant-Governor to let him escape so easily. Let the man be re-tried, and if he is convicted, let mercy be then shown to him, if His Honour desires it to be so. Even the *Englishman* and the *Indian Daily News* are shocked to see the issue of the case. The murmur in the native press may be undeserving of His Honour's notice, but how will he disregard the clearly expressed opinion of the *Englishman* and the *Indian Daily News*?



SANJIVANI,  
July 6th, 1895.

18. With reference to Private Howard's trial, the *Sanjivani* of the 6th July writes as follows:—

Private Howard's acquittal.

A horrible murder was committed, and the accused's companions deposed against him and yet he was acquitted by an English jury. It is true no one had seen Howard actually kill the punkha-cooly, but there was incontrovertible evidence of his going out to "flatten out" the unfortunate creature. But to an English jury this was not sufficient evidence of the guilt of the accused. Howard's admission of guilt was very cunningly made. His story of his having killed the cooly with his kicks and not with a heavy stick, was probably intended to extenuate his guilt. After Howard's acquittal it is idle to expect that a European who kills a native will ever be punished.

The *Englishman* and the *Indian Daily News* were shocked when they heard of the murder, and created quite a sensation by crying out "murder, horrible murder." But now both of them are saying that the jury was bound to acquit the accused, as there was not sufficient evidence against him. Blessed be the European jury, through whose agency European murderers have always been acquitted! How many instances can be adduced in which a European jury has convicted a European murderer?

SULABH DAINIK,  
July 8th, 1895.

19. The *Sulabh Dainik* of the 8th July has the following:—

The trial of Howard.

We cannot understand why the jury did not accept Howard's confession as valid evidence against him. The confession of the accused is no evidence when it is made to or in the presence of a police officer, or when it is made by him at a time when he is tired of his life and feels inclined to get rid of it, or when it is made in a fit of drunkenness or insanity. But Howard did not make his confession under compulsion. He was certainly not tired of his life and did not relish the idea of being hanged. He was in his senses at the time when he made the confession and he was not drunk. He made the confession of his own free will. The Judge accepted it as valid evidence. But still the jury discredited its value and declared the prisoner 'not guilty.' We have been very much surprised by the conduct of the jury.

It is true that there was discrepancy between Howard's confession and the deposition of the Civil Surgeon. Howard said that he had kicked the punkha-cooly with his boots, while the Civil Surgeon deposed that the injuries were such that they must have been caused by sharper and heavier instruments. Now, either the deposition of the Civil Surgeon or the confession of the accused was false. It is impossible to think that the Civil Surgeon intentionally gave a false deposition with the object of saving the life of the prisoner by raising in the mind of the jury some doubt about his guilt. It is equally impossible to think that when the prisoner at all made a confession he intentionally concealed a fact and thus made his confession thoroughly discreditable in the eye of the jury.

But what was the motive by which Howard was guided in making the confession at all? This motive, we think, cannot be far to seek. The police had arrested three of his comrades on the suspicion that they had killed the punkha-cooly. As a brave soldier, Howard could not allow three innocent persons to suffer for his guilt. To save his comrades he at once confessed his guilt, but he did not make the whole confession. He concealed certain facts with the view of remaining as far as possible on the safe side. This is a reasonable supposition to make. To kick a person with one's boots and thereby cause his death is a far less serious offence than to bring about his death by striking him with a sharp or heavy instrument. And it is not unreasonable to think that the accused pleaded guilty to a less heinous offence than what he had actually committed. On the other hand, it is quite possible that the accused was right and the Civil Surgeon committed a mistake in his *post-mortem* examination. The jury accepted the deposition of the Civil Surgeon and discredited the confession of the accused. They had, however, no reason to do so.

It is quite certain, however, that the punkha-cooly was killed by Howard, and it does not matter whether his death was brought about by kicks or by a stick. The accused made a confession of his guilt and there were witnesses who supported it. But perversely enough the jury still acquitted the prisoner.



We appeal to the Lieutenant-Governor for justice. He is the ruler of seventy millions of men, whose lives and property are in his keeping. As a ruler, he must punish the guilty and protect the innocent, and thus maintain peace and order in the country. He should not tolerate this miscarriage of justice and not allow white soldiers to kill defenceless natives like cats and dogs. Life is as much dear to a poor punkha-cooly as to the ruler of a province, and his personal safety should not be left to the sweet will and tender mercy of the European soldier. Let His Honour be not influenced by an anxiety to save a white man's life. Let him take every means to have the case retried. There is time yet to do so.

20. The Civilian Judges of the High Court, observes the *Dainik-o-Samachar Chandrika* of the 9th July, tenaciously cling to their posts and experienced District Judges

'Boy Judges.'

have therefore very little chance left to them of being raised to the High Court Bench. They feel disappointed, and they either resign their posts before their term of office is at an end or pass most of their time at Home on furlough. The public service is thus denuded of experienced judges and the country is flooded with young and inexperienced administrators of the law, who murder justice. It is also said that it is the intention of the Government to encroach upon the independence of the judges, and with this view they appoint young men in the Judicial Service as they are likely to be more amenable to its influence than those who are old in years and experience. Sir Charles Elliott should remove this impression from the public mind. The position of the judge should not in any way be inferior to that of the magistrate.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 9th, 1895.

(d)—Education.

21. The *Darussaltanat and Urdu Guide* of the 27th June has the following:—

Cause of the backwardness of Muhammadan education.

We have more than once requested Government to rid us of the Bengali Hindus, who spare no effort to place obstacles in the path of our progress. But alas! Government and its officials are entirely deaf to our prayers, or we should not have to complain of the backwardness of Muhammadan education. The Muhammadan boys in the mufussal schools appear intelligent up to the second class, but as soon as they step into the first class they seem to lose all their docility and become unsuccessful in all the University Examinations, and those who pass, pass in the lowest grade. The fact is that the destinies of the University examinees being in the hands of Bengali Babus, they abuse their power and favour their co-religionists in preference to Musalman candidates. We have several times suggested to the University authorities to require examinees to write upon their answer books only their roll numbers so that the examiners might not know whether a candidate was a Musalman or a Hindu. The Government Resolution on the last Provincial Civil Service Examination admits that the Muhammadans and the Behari Hindus cannot compete with the Bengali Babus. We do not feel grateful for the official favouritism which is being shown to the Muhammadans and the Behari Hindus.

DARUSSALTANAT  
AND URDU GUIDE,  
June 27th, 1895.

22. A correspondent writes as follows in the *Sahachar* of the 3rd July:—

Text-books in the vernacular schools.

The vernacular schools are generally attended by boys of tender age, but the Education Department does not seem to pay a careful attention to the selection of their text-books. The books which are placed in their hands are not likely to do them any earthly benefit whatever. They are written without a purpose and they possess no intrinsic literary merit. The stringing together of a few sentences is not literature, and these books are nothing better than heaps of rubbish. My twenty years' experience as a teacher in vernacular schools convinces me that these books are absolutely worthless as means of education. Their pages are generally filled with stories of dogs and cats, and unintelligible descriptions of English life, manners, and customs. Such books as *Prahlad Charitra* (the life of Prahlad) and *Chanakya Slokas* (moral aphorisms of Chanakya) were better suited to the juvenile mind. The books which boys now read do not and cannot properly educate them. And the consequence is that our boys are growing every day more and more undisciplined, disrespectful towards their superiors, and impervious to sound moral influences.

SAHACHAR,  
July 3rd, 1895.



Education totally divorced from moral and religious training is not worth the name. But it is such education which is imparted to our boys.

The editor thus comments upon the above:—"The complaint of our correspondent is just, but what can be done? Authors consult the tastes of the Educational authorities in writing books for boys, and it does not appear that it is the intention of the Government to impart moral education to our boys."

SANJIVANI,  
July 6th, 1895.

23. The *Sanjivani* of the 6th July condemns the action of the Principal of the Calcutta Medical College in disposing of the bones and skeletons of dead animals which were kept in the college for illustrating the lectures on Comparative Anatomy.

The sale of the Museum in the Calcutta Medical College.

Henceforward the students will have to learn comparative anatomy entirely from books. The College authorities are said to have defended their action by saying that the Calcutta Museum in Chowringhee will afford the students ample opportunities for examining the bones and skeletons of animals. But they forget that in the Museum the bones and skeletons are kept enclosed in glass cases, which will prevent them from being handled for close examination. The want of a botanical garden attached to the college premises stands in the way of the students of the Medical College acquiring proficiency in botany, and they will henceforward fail to acquire proficiency in comparative anatomy too.

DACCA GAZETTE,  
July 8th, 1895.

24. A correspondent of the *Dacca Gazette* of the 8th July cannot understand why Babu Suryya Narain Das, 1st Munsif of Kaliganj in the Dacca district, and Secretary of the local Entrance School, has been so anxious to take the school fund under his own management. So long the fund was in the hands of a pleader, who is a member of the Managing Committee of the institution. Though the Secretary has taken charge of the fund he renders no account of it to the Managing Committee.

The Kaliganj Entrance School in the Dacca district.

The present Secretary has also arrogated to himself powers which properly belong to, and have hitherto been exercised by, the Managing Committee.

The Managing Committee alone has power to appoint teachers or revise their salaries. The Munsif Babu, however, as Secretary, has increased the pay of a teacher who is also the private tutor of his children, and has also of his own motion appointed a teacher. He has granted two months' leave to the Headmaster and ordered part of his salary to be given to his favourite teacher. Considering that it is the Managing Committee which is responsible to Government for the management of the school, the Munsif Babu should not interfere with the management in this uncalled-for manner.

(e)—Local Self-Government and Municipal Administration.

DARSAK,  
July 7th, 1895.

25. A correspondent writes in the *Darsak* of the 7th July that the Chairman of the Sonamukhi Municipality, in the Bankura district, has issued a revised list of ratepayers, in which many persons have been heavily assessed.

The Sonamukhi Municipality in the Bankura district.

The Chairman's office has consequently been flooded with applications, praying for reduction of assessment. The Municipality has recently opened a charitable dispensary, and to meet its expenses it has reduced the grant to the local High School. As the Bankura District Board has undertaken to meet a portion of the expenses of the charitable dispensary, it is difficult to understand why the Municipality has heavily assessed the ratepayers. The Chairman has proposed to dispose of the applications at a meeting of the full Committee. There is some time yet before the full Committee holds its sitting, but in the meantime the ratepayers have been ordered to pay up the tax for the first quarter according to the revised assessment. But will those taxpayers who now pay their tax according to the revised assessment have their money refunded to them if the full Committee grant their prayer? To prove the preposterous nature of the revised assessment one instance will suffice. The municipality has assessed a poor leper to a quarterly tax of twelve annas.

There is another complaint against the Sonamukhi Municipality. The Municipal Commissioners are going to enforce sections 252 and 253 of the Municipal Act in an unimportant town like Sonamukhi. This act of the Municipal Commissioners is very likely to lead to very great inconvenience. It



will raise the prices of many articles in common use, including medicines and drugs, which cannot be sold without a license under the above sections of the Municipal Act. There is, however, no reason why the Municipal Commissioners should impose such a hardship on the people. The vendors of medicines and drugs in Sonamukhi are generally men of some education, who have never been known to adulterate their goods. The Municipal Office is manned by very incompetent men, not one of whom has passed even the Entrance Examination of the Calcutta University. The duty of collecting the municipal tax has been entrusted to a man who is innocent of English. The Municipal Commissioners of Sonamukhi are very much unmindful of their duties. They do not attend the municipal meetings regularly. The Chairman lives at a distance of eight or nine miles from the place, and the complaints of the ratepayers do not most probably reach his ears.

(g)—*Railways and Communications, including Canals and Irrigation.*

26. A correspondent of the *Charu Mihir* of the 2nd July requests the local authorities to dredge the canal which runs from the Bairan river to the Bansa river in the Mymensingh district, and particularly that portion of it near Baitkamari, which is hardly 2 to 2½ cubits deep, even in the rainy season. The canal not only serves the purposes of irrigation, but, being a direct route between the two rivers named above, is much availed of by merchants and traders for transporting goods and merchandise.

CHARU MIHIR,  
July 2nd, 1895.

27. A correspondent of the same paper draws attention to the large number of cases in which men and animals have been run over by trains on the Dacca-Mymensingh line since its opening, and requests the authorities to erect fences on both sides of the line and avert such casualties.

CHARU MIHIR.

28. The *Sanjivani* of the 6th July draws attention to the inconveniences which passengers suffer on the Eastern Bengal State Railway line:—

SANJIVANI,  
July 6th, 1895.

(1) The rule prohibiting third-class hackney carriages from entering the station compound at Sealdah causes serious inconvenience to native female passengers and children. Third-class carriages are allowed by the Municipality the same privileges as second-class carriages, and one fails to see why they should not be allowed to enter into a public railway station. If the authorities fear that allowing the third-class hackney carriages, which generally carry natives, to enter the station compound would inconvenience Europeans, they can provide two separate gates for the two classes of passengers.

(2) The registered coolies at the Sealdah Station commit great oppressions on passengers, and do not allow even servants to carry their masters' luggage from and to the railway carriage. They are also often noticed to use violence and abusive language towards low-class passengers. The railway employes take no notice of such conduct when their attention is drawn to it.

(3) Another crying grievance on this line is the want of supply of drinking water to passengers. Even in the height of summer the thirsty passengers get no water to drink at any station. And if water is at all had, it is too filthy to be drunk, being probably drawn from the drains running along the railway lines.

III.—LEGISLATIVE.

29. The *Charu Mihir* of the 2nd July requests His Honour the Lieutenant-Governor to give a proof of his magnanimity by directing a re-election by the District Boards of the Dacca Division, as the late election came to nothing owing to an equal division of the votes.

CHARU MIHIR,  
July 2nd, 1895.

30. The *Sahachar* of the 3rd July writes as follows:—

SAHACHAR,  
July 3rd, 1895.

The Indian public will be glad to learn that the Allahabad High Court has supported the principle of the Hon'ble Babu Mohiny Mohan Roy's Award of Interest Bill. The Hon'ble Judges are of opinion that the Bill does in no way militate against the usages of the Hindus or the principles of their *Shastras*, which distinctly prohibit the practice of awarding to the creditor interest exceeding the principal.



The religion of the Prophet, too, is clearly opposed to the practice of taking interest, and the Musalmans therefore are in no way prejudicially affected by Babu Mohiny Mohan Roy's Bill. The opinion of the Hon'ble Judges of the Allahabad High Court is in consonance with our own, and we hope the High Courts of other provinces will not differ from the Allahabad High Court. There is little doubt that the Bill, if passed, will confer a blessing upon the people. The exorbitant rate of interest which is generally demanded by a large class of money-lenders in this country, is simply ruining the poor agriculturists and middle-class men, few among whom can do without borrowing money at times of need. The necessity of a Bill like the one under notice is therefore felt by all, but there are some who maintain that the remedy for the evil should come from within, and the people themselves should bestir themselves and introduce the necessary reform. This, we believe, is impossible. If the people had been able to help themselves in the matter, the evil would have been removed long ago. The interests of the money-lending class stand in the way of reform, and nothing but a legislative measure like Babu Mohiny Mohan Roy's Bill can save the people from the hands of the grasping money-lenders. The whole country is under obligation to the Hon'ble Mover of the Bill, and the Indian public should with one voice support him and thus assure the Government that his Bill is urgently demanded by them.

SAHACHAR,  
July 3rd, 1895.

31. The same paper is glad to observe that the Lieutenant-Governor has declared the election of Mr. Duff by the Purnea District Board as null and void, and has ordered a

fresh election. It would have been better, however, to sanction the election of Parbati Charan Das, who received only one vote less than Mr. Duff, and whose election was not open to suspicion. The Lieutenant-Governor will also do well not to allow Mr. Temple, the Magistrate of Purnea, to preside over the election again. It was through his instrumentality alone that Mr. Duff was elected.

VIKRAMPUR,  
July 4th, 1895.

32. The *Vikrampur* of the 4th July says that of the members chosen by the Dacca District Board to elect a member for the Bengal Legislative Council, the vote of Babu

Iswar Chandra Das on the one side and the votes of Messrs. Faulder and Garth on the other should not have been counted. Babu Iswar Chandra Das and Mr. Garth have from the very beginning been championing the cause of the two rival candidates, and they ought to have kept themselves neutral in the election. As for Mr. Faulder, he is a Government officer, and ought not to have taken an active part in the election.

DARUSSALTANAT AND  
URDU GUIDE,  
July 4th, 1895.

33. The *Darussaltanat and Urdu Guide* of the 4th July feels a want of Musalman members in the Legislative Councils of the country, and prays the Viceroy to appoint some Musalman members to them.

SARASWAT PATRA,  
July 6th, 1895.

34. The *Saraswat Patra* of the 6th July observes that there being a failure in the election of a member for the Bengal Legislative Council by the District Boards in the Dacca Division, the Commissioner will report the

matter to the Government, and the Lieutenant-Governor will decide what should be done. It is to be hoped, however, that His Honour will not deprive Dacca of the right of electing a member for the Legislative Council, but will order a fresh election.

DACCA GAZETTE,  
July 8th, 1895.

35. The *Dacca Gazette* of the 8th July has the following:—

The Dacca election.

The election of a member for the Bengal Council by the District Boards in the Dacca Division having proved abortive by reason of the votes having been equally divided among the candidates, Government will have the option of either directing a re-election, or appointing a member of its own selection. The result of this election shows that the people of this country have not yet learnt the most elementary principles of politics, or they would not have thus allowed private feelings to influence a public election. Babu Ambika Charan Majumdar is an influential member of the National Congress, and though he did his best in his own way to make the Dacca election a success, he was not free from personal prejudices himself. He did not think it right to vote for Raja Suryya Kanta Acharyya Bahadur, but was prepared to give his vote in favour of Babu Parvati



Sankar Roy, a candidate who cannot be said to have been in any respect a more qualified candidate than the Raja.

The public are anxiously waiting to learn Government's decision in the matter. The Government Resolution on the election of members for the Bengal Council contains no rule for public guidance in a case like this, in which votes are equally divided, but it is said that the Commissioner has graciously written to Government for permission to hold a fresh election. It is to be hoped that Government will grant this permission.

36. The Lieutenant-Governors of Bengal and the North-Western Provinces, observes the *Dainik-o-Samachar Chandrika* of the 9th July, declared in their respective Council Chambers that the Government had nothing to conceal from the public. This statement is not, however, in keeping with the Official Secrets Act, which means that the Government has secrets which it does not like to be divulged. Governments have in all countries and in all periods of the world's history had secrets, and Governments will never cease to have them. It must therefore be understood that the two Lieutenant-Governors in making their statement meant that the Government would supply the public with such information as it liked and no more, otherwise it becomes difficult to reconcile the official statement with the official policy.

Official information in the Legislative Councils.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
July 9th, 1895.

#### IV.—NATIVE STATES.

37. The *Bharat Mitra* of the 8th July has the following:—

The present condition of the native princes. Most of the rulers of the native states are unworthy of the throne. The Government of India has kept them under such strict control that there are reasons to fear that all traces of the native rulers will disappear from India. The decline of the power and prestige of the native chiefs can be dated from the death of the great Ranjit Singh of the Panjab. It is God's will to deprive the native chiefs of their ruling power, and the British Government was therefore able to deprive Maharaja Dhalip Singh of the throne which was his due. Poor Dhalip was very unjustly treated. The European sovereigns will not permit the English Government to treat even a European in the way in which it treated Dhalip. Dhalip sought the assistance of every European monarch, but alas! to his utter disappointment none would come forward to help him. Again, Raja Suchit Singh, who went to England to petition the Queen to have his grievances redressed, is now a beggar in the streets of London. Not to speak of his being restored to his throne, he will not in all probability get even a pension.

Now-a-days a knowledge of English and the wearing of English costume are considered indispensable qualifications in a native ruler. He who does not give dinners to the English officials, and does not subscribe to public funds is thought totally unfit for a throne. It has become quite a common practice on the part of the English Government to depose native rulers, either for no fault at all or for very small faults. The native princes should combine to seek a remedy for this evil.

BHARAT MITRA,  
July 8th, 1895.

#### VI.—MISCELLANEOUS.

38. The *Bharat Mitra* of the 2nd July has the following:—

The Muharram festival. What is Muharram? It is nothing but a noisy festivity indulged in by the Musalmans solely with the view of being avenged upon the Hindus. It is mirth under the cover of mourning. They say that while they are lamenting the death of their *Imam*, the Hindus must not make themselves merry in any way, and while they themselves are spending their days and night in singing, brawling, wrestling and playing on their musical instruments, the Hindus should observe a gloomy silence. Ask a Musalman what Muharram is. He will say that it is an occasion for being revenged upon King Yezid of Arabia, who caused the death of Hassein and Hossein, by annoying the Hindus. It is quite impracticable to prevent the Hindus from celebrating marriages and going in religious processions. This is, however, what the Musalmans actually demand. Whenever the Muharram and some Hindu festival take place at one and the same time, the Musalmans

BHARAT MITRA,  
July 2nd, 1895.



wish to triumph over the Hindus by insulting and maltreating them. We do not talk recklessly when we say this. As a matter of fact, this has occurred more than once in Bareilly and some other districts. We are sorry to say that in deciding cases arising out of these quarrels, the Anglo-Indian officials show partiality to the Musalmans. The low-class Hindus of Bihar formerly used to take an interest in the Muharram festival, but the Hindu-Musalman riots in connection with cow-slaughter during the last two or three years, have to some extent diminished that interest. The Police Commissioner of Calcutta has forbidden the Bihari Hindus in the city to take part in the Muharram festival. Government ought to issue a circular prohibiting the Hindus of Bihar from taking part in the festival.

CHARU MIHIR,  
July 2nd, 1895.

39. The *Charu Mihir* of the 2nd July has the following:—

Effects of English civilisation on Indian society.

One of the effects of the introduction of Western enlightenment into this country has been the destruction of sociability among the people, who now seldom mix with each other with that affection and sympathy which they used to bear towards one another before.

This change is more noticeable among the educated than among the uneducated classes, and the hollowness of modern civilisation seems entirely responsible for it. As a matter of fact, modern civilisation is occupied more with material aggrandisement than with mental elevation. The incessant creation of new articles of luxury is serving only to whet men's appetite for enjoyment, and is leading men to devote their lives exclusively to the procuring of the things that will gratify the senses. People seem to have little time or power to think for others. Their pleasure-seeking habits are also making them less and less sincere. In dress, manners, movements, in every thing in fact, they are losing their old frankness and *naïveté*. Their talk is very polished, but their talk does not come from their heart, and fails to reach the heart of their hearers; it is all empty sound. The effect of this want of sincerity is that people do not now feel free before strangers. There is a story of an Englishman who could not go to the help of a drowning man, because the latter was a stranger to him, and there was no one on the spot to introduce them to each other. The story is an exaggeration, but it affords a nice illustration of the hollow and artificial character of modern civilisation.

Unfortunately, the artificiality of modern life is penetrating even the village community in this country, and slackening the bond of fellowship among the people. Only a few years ago, one might have seen with delight the rich and the poor, the upper and the lower classes of a village freely mixing with each other in every sport and amusement. The upper classes did not look down upon the lower, nor did the lower classes fail to pay due respect to their superiors. Even now elderly villagers maintain their old relations with their neighbours, high and low. It is the younger generation—the educated generation, who have allowed themselves to be influenced by the narrow spirit of modern civilisation.

Bad education is thus widening the gulf between the educated and the uneducated, making people narrow-minded, and destroying all feeling of affection and sympathy among the classes. Educated people look down upon the illiterate in imitation of their English rulers, who treat the natives with contempt, and the uneducated people, in consequence, are losing all respect for the educated.

PRATIKAR,  
July 5th, 1895.

40. The *Pratihar* of the 5th July says that the last Bengal Provincial

The Bengal Provincial Conference.

Conference was attended by about 100 delegates and 2,000 visitors. The delegates fell far short of the expected number because public attention was too much occupied by the Council elections to be devoted to any other political movement. The public is very much thankful to the local authorities who allowed their subordinates to witness the proceedings of the conference, and especially to the Magistrate for the kindness with which he lent the pavilion of the Cantonment Theatre to the Reception Committee for the use of the conference. The hall was gaily decorated with flags and festoons. On the gate were inscribed in glittering colours "Bengal Provincial Conference," while inside the hall the walls were studded with mottoes embroidered with flowers. The hall was full, all the seats were occupied, and



there were many who could scarcely find standing room. The spectacle thus presented to the audience was a splendid one.

41. The *Bangavasi* of the 6th July has the following:—

The true source of political power.

That Hindu sovereignty would disappear and make room for Musalman sovereignty in India was fate's decree, and there was Musalman sovereignty in

India. That Musalman sovereignty would disappear and make room for English sovereignty was also fate's decree, and there has been English sovereignty in this country. Did our ancestors, under the Musalman rule, dispense with their religion and religious practices in order to go about making fuss and noise and agitation? And are you of the present day abler and cleverer and more knowing men than they? Why then do you do what your ancestors did not? They followed their own avocations, pursued their own callings, practised their own industries and arts, looked to their own interests, and observed their own religious rites and ordinances. And they were happy. Why cannot you too be happy by living as they lived? How and why is it that you are so uneasy and unhappy, and are bringing troubles upon yourselves?

You cannot be really great if you are great only in your own estimation. One cannot be tall by walking on tiptoe, nor can one make one's self fat by inflating his abdomen. Mere rushing forward and jumping up and down does not make a hero. Nobody was ever able to secure political rights for himself by mere speechification. Put a gilt ornament in the fire and the thin covering of gold will soon disappear under the test. The moment you beg you will be set down as a beggar. The beggar cannot claim his dole of charity as a right. The tree bears fruit in the fulness of time. A sapling never bears fruit, nor does an old and withered stump put forth blossoms.

There is nothing real in a dramatic representation. The Krishna of a play cannot hold in his hands the real Gobardhan rock, for the Gobardhan of a play is not the real Gobardhan. The fighting that is enacted in a play can excite fear only in a child. The rumbling of thunder on the stage is not followed by rain; nor can the lightning, seen in the course of a dramatic representation, take away life. The Ravan of a play can only ravish the Sita of a play. Why do you allow yourselves to be deceived by what is only a theatrical exhibition? Attend to what is real, substantial work.

Why do you, too, permit yourselves to be carried away by the farce of election? What work is it that you expect to do in the Legislative Councils? You will simply be done to death by doing *begar*. It is true you enjoy liberty of speech, but even that is only a favour that you are permitted to enjoy. You can only talk, but are you ever able to make yourselves heard? And as for the English rulers, it will not do for them to listen to you.

The English rulers will conduct the administration as they think best, and make arrangements suited to the circumstances of the country. They have found you out. They possess more intelligence than you do. They do not feel injured by your fuss and noise. They have, nevertheless, endeavoured to please and conciliate you, for they know they can do so without crippling or injuring their own interests. But your fuss and noise has done you harm. You have become like the puppets and straw soldiers of a puppet show. You are playing your respective parts in the Legislative Councils and on the Municipal Boards. The English rulers are looking on and laughing in their sleeves. They check you whenever you commit any excesses, and frown upon you at almost every step. For this reproof and harassment which you receive at their hands, you have only yourselves to thank. For it is you who are always committing excesses. You have found admission to a charity dinner, and it is best for you to feed yourselves in silence. This is not good, that is wanting in salt, there is too much salt or too little butter in this curry, there is nothing to sweeten the milk, the butter is bad, there is no preparation of milk to moisten the cakes—criticism such as this does not certainly become you, for a beggar's criticism must always be intolerable.

Cut your coat according to your cloth. If you can ever become men, people will listen to you with respect. Powerless to catch even the *Helia* snake, why do you ambitiously put forth your hand for the purpose of catching the dreaded cobra. You are unable to jump over a small pit; but you aspire to cross the sea in one leap. Why do you indulge in idle aspirations like the

BANGAVASI,  
July 6th, 1895.



dwarf who with uplifted hands sought to catch the moon? A frog is as much a quadruped as an elephant, but a frog cannot carry an elephant's load. Ability and fitness first, privilege next. This is the verdict of the world. Privilege may be obtained by begging, but begging will not bring you fitness and ability. A thief, again, can rob a beggar of his purse, and a kingdom obtained by begging is easily snatched away.

Can a person who cannot manage his own house conduct the administration of a State? Can a person cease to be dependent who is dependent upon others in every respect? Everything is ordained by Providence. Providence has made Englishmen a ruling race and you their subjects; until Providence so wills it and favours you, the spirit of nationality will not appear among your people.

When Providence will be pleased, the sovereign too will be pleased, for even the sovereign is subject to God. When the sovereign sees that you have become fit, he will be obliged to seek your assistance and co-operation in conducting the administration. Do you, therefore, put forth your utmost endeavour with a view of bringing him under your influence by means of your good qualities. Give up all attempts to catch the moon. Do not try to build castles in the air. A man only courts ridicule when he attempts the impossible. Inspire Englishmen with fear, and victory will be yours. Then only will the victory will be yours when you become fit and able, when you will become men, and when the sovereign will begin to fear you.

Your interests are in your own keeping. Your advancement rests with yourselves. Do you, therefore, eschew all luxury and effeminacy. Have you not read the history of Sparta in Greece? The Spartans were famous for their endurance and fortitude. There was no room for luxury in that State. There were no Babus in Sparta. A jackal might be eating into the vitals of a Spartan youth, but not a word would escape his lips or a groan be heard. Learn to taste the Spartan sauce. Learn to enjoy and relish that bitter beverage. Real strength is based on self-restraint. Strength does not smile on the victim of luxury. Do you need to be told how the English have become a strong and powerful people? If screaming and howling had been any test of strength and power, the jackal would have been the king of beasts and the crow the king of birds.

The history of the English people shows how political power is acquired by a nation. Even in the motherland of self-government, the middle class men had to struggle hard and long before they could assert their power and place themselves on an equal footing with the Lords. They did not beg their rights, they did not fight for their rights. They had no faith in the efficacy of begging, and the civil wars had opened their eyes to the evil of bloodshed and strife.

So they took to gentler methods of increasing their power. They were convinced that political strength consisted in material prosperity, which was the only source of power and prestige in the world. To humble the proud aristocracy, they must raise themselves to their level by enriching themselves and increasing their own material resources. In this belief, they combined and applied themselves in a thousand ways to the acquisition of wealth. They left their country and migrated to distant regions, disregarding the perils of voyage and journey and the dangers that beset them in their exile in those foreign lands, where they began to struggle hard to carve out a career.

The country was now in the throes of an industrial revolution. New centres of industry were formed, and people left off tilling the soil and flocked in hundreds and thousands to these new centres. Prosperous towns were turned into insignificant villages, and insignificant villages into prosperous centres of trade and industry. The power of the aristocracy was now shaken to its foundation. In many respects, they became dependent on the new lords of commerce, and it was felt that the middle classes could no longer be prevented from taking part in the deliberations of the State. They had already created a well-defined status for themselves, and made their influence strongly felt in society. The lords were forced to yield and recognise them as an important political factor. But still the middle classes had an uphill work before them. The Reform Act of 1832 met with a strenuous opposition from the Lords and



was passed after a hard struggle—only when the gathering strength of the rising middle classes could no longer be resisted.

Is it not, therefore, vain and foolish to try to win political rights from such a people simply by the force of hollow agitation and loud talk, and without making any attempt whatever to unite the different classes of the people into one compact whole with their strength broad-based on material prosperity? The English nation won their political rights step by step. The Indian agitator is trying to reach the summit of the political edifice in one big jump. Could madness go further?

42. The Government, observes the same paper, has issued a circular to all District and Sub-divisional Officers requiring them to gauge public opinion on the question of reducing Hindu marriage expenses. It should be borne in

The Hindu marriage expense question.

mind, however, that all these officers are without a single exception educated after the modern fashion and are not, therefore, likely to be in sympathy with the mass of the Hindu population. It will not therefore be quite safe to depend upon the opinion of the Government officers, who are, moreover, not likely to be courageous enough to express themselves independently on the subject. It is a matter of grave anxiety to see persons taking part in the movement for the reduction of Hindu marriage expenses, who are Hindus only in name, who are neither fish nor fowl, and who in sympathy and belief are completely outside the pale of Hindu society. In the movement for the reduction of marriage expenses, the whole Hindu population need not take part. Let there be movements set on foot only in those castes in which the evil has assumed serious proportions, and let the leaders of society bestir themselves and introduce the salutary reform. It is also a matter of grave anxiety to see certain public Associations in a hurry to act in concert with Government officers in determining the line of action. Government, however, will not act wisely in keeping itself in any way connected with a movement of this kind. It is not easy for an alien Government to distinguish between true Hindu public opinion and false Hindu public opinion, and it is therefore very likely to lend its ears to false philanthropists who pretend to pass for true friends of the Hindus. Heaven alone can save Hindu society from the hands of these false friends.

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July 6th, 1895.

43. The *Sulabh Dainik* of the 10th July observes that the *Hindoo Patriot's* notice of Mr. Lal Mohan Ghose's speech is soiled by personalities, and seems to be inspired by a selfish motive. One also finds indications of Secretariat influence or manipulation in the remarks made by the paper.

The *Hindoo Patriot* on Mr. Lal Mohan Ghose.

SULABH DAINIK,  
July 10th, 1895.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 13th July 1895.



